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substance of evangelical truth, each of its cardinal tenets is restated. The Scriptures are inspired as supreme religious literature, providentially preserved. Christ is the sole ultimate authority in religion. The Trinity is modal. "The essence of sin is selfishness." The atonement includes neither propitiation to God for sin nor reconciliation of God to man, but rather "the sacrifice of Christ was an actual giving of divine life to humanity." Salvation consists in the actual removal of sin and in self-sacrifice, to both of which Christ furnished a motive; salvation therefore is following Christ. The penalty of sin consists in its effects, and cannot really be annulled; salvation "transforms penalty into a means of grace to help us on to a complete emancipation from sin." The only second coming of Christ is his coming into Christian hearts. The judgment is based on the record of sin on character. The only resurrection from the dead is at death. All punishment is reformatory and must come to an end.

The tone of the book is devout and enthusiastic, but its thought is indefinite. Many of its statements, if recast in exact terms, would mean either much more or much less than is intended.

J. FORSYTH CRAWFORD.

BEAVER DAM, WIS.

LEHRBUCH DER LITURGIK. Erster Band: *Die Lehre vom Gemeindegottesdienst*. Von G. RIETSCHEL. Berlin: Reuther & Reichard, 1900. Pp. xii + 609. M. 11.

THIS volume belongs to the *Sammlung von Lehrbüchern der praktischen Theologie in gedrängter Darstellung*, now being issued under the general editorship of Professor Hering, of Halle. It is to be followed in time by a second volume, treating of *Die einzelnen kasuellen Handlungen*, such as ordination, baptism, confirmation, burial, etc.

This elaborate treatise merits far more attention from American students than it is likely to receive. Its mere size and fulness of detail will affright the hasty reader, and its method is, unfortunately, one for which many of our theological and ministerial workers have not been in the habit of showing much care or respect. It essays to study the science or theory of public worship in all its three inevitable aspects—the philosophic, the historical, and the practical. Nearly seven-tenths of the whole are devoted to the historical part, the remainder being divided between the other two, with greater emphasis on practical questions than on the pure theory. From this division of the space we are at once prepared for the strong statement on p. 16 of the

importance of basing the whole investigation on a historical foundation. Whether the author really lives up to his own principle is perhaps a question, as we shall see.

The philosophical chapters are notable, not so much for depth or comprehensiveness as for illuminating discussions of certain general terms and preliminary definitions. It is neatly shown, for instance, that, while Catholics and Protestants unite in calling liturgics "the science of the Christian cultus or the theory of the public worship of the church," they immediately part company in the sense in which they use "cultus" or "public worship," the former positing a divine ordering of rites, which the latter cannot accept. Indeed, it is urged, all public worship necessarily has "a confessional character" which draws distinctions, not only between Roman (and Greek) Catholics and all Protestants, but between Lutherans and the various Reformed bodies. The path of the discussion is further opened by showing how "cultus" has often implied the notion of trying to secure action on God's part in accordance with human desire, or that of legalistically and ritually fulfilling a divine decree or ordinance—the one being characteristic of ethnic religions, the other of Judaism. Both of these were explicitly abrogated by Christ. "Worshiping in spirit and in truth" is set forth as a process arising in the domain of spirituality in a strong evangelical sense, and proceeding in strict accordance with the truth as it is in Christ. Several theories of the purpose of Christian public worship are critically examined: first, that which makes education or conversion (*Erziehung*) its object, which is objected to because leaving no place for public worship as important for avowed and active believers; second, that which makes public worship merely that process whereby the inner spiritual life declares or realizes itself before God, which is accepted as good as far as it goes, but incomplete; third, that which makes edification, the building up of spirituality in all its stages, the true end, which is held to be correct, not simply as to the indirect result of public worship, but as to its positive *raison d'être*. Worship and edification are presented as inseparable and mutually reactive. True worship must lead to positive edification; true edification must lead back to worship. An important distinction is discerned between two great classes of factors in public worship: the one sacramental, from God, and embodying his grace in all its aspects; the other sacrificial, from men, and including whatever man can offer God in thought, word, or deed. The whole discussion is summed up on pp. 66, 67 in a series of propositions, too long to be quoted, in which we seem to see that our

author has his eye upon the familiar partition of the Lutheran chief service into the word group, the prayer and hymn group, and the eucharist. Appended is a statement of the relation of public worship to the fine arts, or rather, to art in general, which is, on the whole, not specially new.

Only the briefest comments can be made on this division of the book. The dialectic is rather heavy, but the thoughts are in the main good. Oftentimes the reasoning is decidedly acute. We think, however, that a freer and more thoroughgoing analysis would have been more helpful, as it would have been more original. Religion is both personal and social, and these two aspects cannot be torn asunder. Public worship is to be studied as belonging to both in conjunction. All true religion involves interchange between God and man; God imparting himself and declaring his will, man growing up into conscious fellowship with God and trying to model his life accordingly. Public worship treats this sublime process in forms suitable to social participation, and treats it statically, perpetually offering concrete symbols or representations of the great spiritual mysteries, and dynamically, becoming a means through which God's grace and truth actually flow, and through which human worship and zeal actually realize themselves. The problem of liturgics is to analyze the processes on both sides, those of God's self-revelation and of man's devotion, far enough to show what connection every historical detail of public worship as an institution has with them, both as symbol and as active agency, and to base its whole critical and practical attitude upon the conclusions. From an ideal point of view our author's philosophy of the subject is far more stiff, restricted, and even superficial than we could wish. We believe that, if he had begun with a discussion of the nature of religion, especially as a social fact, and the nature of art in its broadest sense, and had thoroughly sifted the idea that public worship is religion declaring itself and operating artistically, he would have been led to a much truer and a more constructive philosophical position than he has, good as his discussion is. This would have involved, however, putting his whole historical section first, with the addition of an elaborate criticism and interpretation of details from a psychological or logical point of view, and then of building his theory and praxis out of the materials thus obtained. Whether this would have landed him at just the point he desired to reach with reference to Lutheran usages, we are not prepared to say. But it would have given his discussion a universal utility that it now somewhat lacks.

When we turn to the historical part of the book, we are at once impressed with its laborious fulness. For example, to the evolution of church building 59 pages are given; to church furniture and decoration, 18; to Sunday and the church calendar in general, 77; while 154 pages are devoted to the external conditions in which public worship takes place. This expansion is partly necessitated by the traditional usages of Lutheranism, but it has much general interest and value. It emphasizes the importance of conditions and associations too often minimized, and in many cases furnishes information not so readily accessible elsewhere. The treatment is usually excellent, but not uniformly, as witness the meager and barren account of the organ as the distinctively church instrument.

The remainder of the historical part, 257 pages, is devoted to an account of the development of the verbal and ceremonial constituents of public worship from the apostolic age onward. Here our author has made splendid use of the vast and accumulating literature. His presentation of the rise of sacerdotalism and then of the radiating groups of the early liturgies is particularly serviceable. In general, his summaries of details are systematic and clear, and the balance of topics judicious, though, of course, to a non-Lutheran reader the space given to the *minutiae* of Luther's own liturgical opinions and undertakings, and to the unfolding of the multifarious Lutheran *Agenda* since his time, is not so interesting as to those for whom this manual is specially intended. Like so many German scholars, Dr. Rietschel is singularly ignorant or oblivious of things outside of continental Europe. Even the Anglican liturgy is touched upon with astonishing brevity and superficiality. And we look in vain for any recognition of the immense area of historic fact that includes the liturgical usages of the Reformed churches that do not use a fixed liturgy. American usages during the last two to three hundred years are, we believe, absolutely unmentioned. Even the liturgical enterprises of the Lutheran churches in America are ignored; and, perhaps more amazing still, considering how painstaking are the bibliographical references at every point, the fine handbook on *Christian Worship* by Richard and Painter, both Lutherans, seems not to have crossed his horizon. Narrowness of this sort is not creditable to German scholarship.

The critical and practical part of the book can be more rapidly considered. It is chiefly devoted to questions affecting the Lutheran churches of Germany, though it opens with some general remarks of wider value. One of the special problems discussed is whether the

preaching service should always be joined with or separated from the communion, the latter view being strongly upheld in most circumstances. The single items of the Lutheran orders are briefly explained. Much pains is taken to emphasize the practical results to be sought in the management of the preaching service and of the communion respectively. Useful notes are made about various by-services, including the Sunday school, catechizing meetings, etc. The construction of liturgical prayers, the use of the lectionary, the application of music in all its forms, and the personal bearing of the officiating minister — all these are discussed with more or less fulness, and with no slight effectiveness, though necessarily from a purely Lutheran point of view. All kinds of students, however, will find these discussions suggestive, because charged with a notable thoughtfulness and earnestness.

The whole treatise is a fine exhibition of positive learning. The references to the literature of the subject are remarkably full, including not only the citation of hundreds of book-titles and the like, but exact indications of passages and numerous quotations. The indexes are carefully wrought out. The whole is a fine piece of work according to its plan and after the manner of its class. To compare it with its predecessors, both the many manuals on practical theology in which liturgics is formally treated in its place and the more special monographs, would take far more space than is here available. Suffice it to say that it is a most worthy contribution to the long list of studies in this rich and important field, which has been growing so vigorously in the last quarter-century. Its limitations and defects are attributable in a large degree to its design as a text-book for German Lutherans. But it is a pity that it was not given enough of general scope at many points to make it a commanding authority for those outside the Lutheran communion who are awaiting that perhaps impossible book that shall do full justice to the majestic institution of Christian public worship on all its sides, but especially as regards its philosophic and critical analysis.

WALDO S. PRATT.

HARTFORD THEOLOGICAL SEMINARY.

ŒUVRES POSTHUMES DE P. F. JALAGUIER. Paris: Fischbacher, 1899. Pp. xxx + 511. Fr. 10.

DE L'ÉGLISE. Publié par PAUL JALAGUIER; avec une préface de M. Félice.

THE author of this treatise, after some preliminary observations, discusses at length four subjects: (1) the scriptural notion of the